

PUBLISHED EVERY FRIDAY AT  
SALEM, COLUMBIANA CO., OHIO.

JAMES BARNABY, Jr., General Agent.

BENJAMIN S. JONES, & Editors.

J. ELIZABETH JONES.

PUBLISHING COMMITTEE.—Samuel Brooke,  
James Barnaby, Jr., David L. Galbreath,  
Lot Holmes.

From the Anti-Slavery Standard.  
GOODELL ON THE CONSTITUTION.

It will be remarked as a somewhat singular fact that Liberty party has uniformly left all works, asserting the Anti-Slavery character of the United States Constitution, to be written by those of its members who have enjoyed, to say the least, no previous reputation for ability or prominence on legal questions. We find nothing from Birney, Sewall, or Judge Jay, on that side of the argument; and they surely are the legal lights of that party. The professional standing of Messrs. Jay and Sewall would deservedly secure for their opinions the highest consideration.

Judge Jay is well known to have constantly maintained the usual interpretation of the slave clause; and not able to deny the constitutional obligation to return fugitive slaves, intended, we believe, had such a case ever come before him, to tear up his commission and leave the Bench. Sewall, speaking on the same point, has publicly declared that "the history of the formation of the Constitution, and a continued practice under it, for more than half a century can, in legal point of view, leave no question as to the construction of this obnoxious clause"—Liberty Bell for 1843, p. 206. As far as we have ever heard, Mr. Birney maintains the same opinion.

We resume our examination of Mr. Goodell. The last half of his book is still more diffusely written than the first. As we confine ourselves to the main points of his argument, what we have still to say may be put into a small space. Our present article will, therefore, conclude our criticism, if these slight remarks deserve so large a name.

The next clause of the Constitution, to which Mr. Goodell applies his principles of "strict construction," is the fifth Article of the Amendments. It reads as follows:

V. No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictment by a grand jury, except in cases arising in the land or naval forces, or in the militia when in actual service in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation.

The portion on which he specially insists, we have printed in Italics. His argument is, that the phrase "due process of law," means "indictment by a Grand Jury, trial and conviction by a Petit Jury, and corresponding judgment of a court"; that if a slave be a person, as we have contended, and included in the other clauses of the Constitution, where that term is used, then he is included in this clause, and he is not constitutionally deprived of his liberty, unless all these forms have been complied with in his case.

Before replying to this argument, we will remark in passing, that in order to sustain it, Mr. Goodell is forced to allow the slave to be a "person," a point which, up to this page of his book, he has refused to concede.

It is very evident from the whole tenor of this Article of the Amendments that it relates generally, as Judge Story says, to trials, and is meant to govern the conduct of courts of justice in relation to cases arising before them. It is a forced interpretation, which applies it as a test of laws regulating the relations and condition of citizens.

In commenting upon this phrase, "due process of law," we state, in the first place, that it does not necessarily imply "presentment, indictment, trial, and a verdict." It includes that form of proceeding, but includes also, many other forms beside; and it is to be construed in each particular case, according to the subject matter to which it refers. This, Judge Story intimates in the extract Mr. Goodell has made from his work, when he says, "this clause in effect affirms the right of trial, according to the process and proceedings of the common law."

Lord Coke, the only original authority that Mr. Goodell quotes for his interpretation, maintains the same doctrine, namely, that the phrase refers to trials and court action, and includes other forms of proceeding beside that of jury trial. In the very passage which Mr. Goodell relies upon, and which he has quoted incorrectly, because he has quoted at second hand, both these points are clearly intimated. The correct reading of the passage from Coke is this. After explaining that *per legem terrae* and "due process of law," are synonymous, Coke adds, they mean that,

"No man be taken, imprisoned, or put out of his free-hold, without process of the law, that is, by indictment, or presentation of good and lawful men, where such deeds be done in due manner, or by writ original of the common law."—2 Inst. p. 50.

Pursuing his Commentary on this clause of Magna Charta, (from which the Article in our Constitution is copied,) Coke uses the language and illustrations which we subjoin, showing how many varied forms of proceeding he included under this place:

"No man be taken, imprisoned, but per legem terrae, that is, by the common law, statute law, or custom of England."

"The law of the land, (that is, to speak it once for all,) by due course and process of law."

"Now, here it is to be known, in what cases a man by the law of the land may be taken, arrested, attached, or imprisoned, in case of treason or felony, before presentment, indictment, &c., wherein it is to be understood, that process of law is two-fold, viz.: By the King's writ or by due proceeding and warrant, either in deed, or in law without writ."

"A commitment by lawful warrant, either in deed or in law, is accounted in law, due process of proceeding of law, and by the law of the land, as well as by process, by force of the King's writ."

"In many cases a man may be, by the law of the land, taken and imprisoned by force of the King's writ upon a suggestion made."

# ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVERHOLDERS."

VOL. 2.—NO. 15.

SALEM, OHIO, FRIDAY, NOVEMBER 13, 1846.

WHOLE NO. 67.

"If a soldier, after wages received or payment taken, doth absent himself, \* \* \* there lieth a writ \* \* \* ad capendum," (to him)—and this is *lex terria*, by process of law."

"If a man had entered into religion and was professed, and after, he departed from his house \* \* \* against the ruler of his religion, \* \* \* upon certificate of the abbot \* \* \* a writ should be directed to the Sheriff to take the sotspate and deliver him to the abbot to be whipped, or punished according to the rules of his order, and this was *lex terria* by process of law."

He gives two further examples of a layman, taking forcible possession of church property, and a churchman attempting to leave the kingdom without the King's leave—in both which cases they were restrained by simple command or writ, which was held "process of law." Numerous other examples are given, of a person who sees a felony committing being authorized to arrest and imprison the wrong-doer. *Co. & C.* Coke's 2 Institute, 45, 50, to 53.

Illustrations of these principles and definitions of Lord Coke abound in the common and statute law of England and of this country.

For instance, a man publishes a book, or trespasses on my farm. I sue him—he is fined, and thus he is "deprived of his property," without "any indictment by a Grand Jury," which is one of Mr. Goodell's requisites.

The Sheriff reads the riot act, and the mob refuse to disperse, orders the military to fire—a score of persons are "deprived of life." Here no trial by any jury, shall; and the statute and the courts declare it to be "due process of law." Gen. Jackson hangs spies in Florida, and other Generals shoot deserters—and this is "due process of law."

Commodore Slidell Mackenzie deprives half the mutiniers of "liberty," by putting them in irons, and the other half, of "life," by hanging them at the yard-arm; and this is "due process of law." Judges of Probate deprive lunatics of "liberty," by sending them to hospitals for life, and beneficents of their "property," by putting them under guardianship—fathers confine children by the day or week, and put into their own pockets the wages of a man of twenty years of age. In either case is there any action of a jury?

Still it is "due process of law." So every child born of a slave-mother, South Carolina law declares to be a slave for life. All these things are done now, and have been done, both here and in England, ever since Magna Charta was enacted, whence this phrase of "due process of law" is taken. Mr. Goodell may, to be sure, say that all these things are illegal, and inconsistent with Magna Charta. I would only remind him in reply:

1st. To take notice then, how many things besides slavery, his construction of the Constitution will destroy; and to consider whether it is not possible, or even probable, that a principle of construction may be unsound which works such havoc among our laws and usages—which, his friend Spooner describes it, would "possibly, perhaps, spare enough of our existing Constitutions to save the Government from the necessity of reorganizing?"

Is it not just possible that the world has for once now discovered the true meaning of Magna Charta, which is six hundred and thirty-one years old?

2d. I will remind him that, if, as *admits and states*, (p. 60,) "In order to understand the full power and significance of this phrase, 'due process of law,' which the writer of this Amendment took of course, from the vocabulary of our courts of justice, and from the accredited law literature of our language, we must trace it back to its early use, and follow it down to the present time;" then all these things are not only legal, but perfectly consistent with his magic phrase, of "due process of law"; since from the time of Magna Charta, and of Lord Coke, whose interpretation is adopted, they have all uniformly been practiced and held legal, notwithstanding that as now, no person was to be deprived of life, liberty, or property, without due process of law. Six hundred years of construction, however, have settled it, according to Mr. Goodell's own principle, just quoted, that the law of riot, martial law, and probate law, though all wanting in the matter of jury trial, &c., are perfectly consistent with this clause. If Lord Coke's opinion as to what this phrase means, is of any authority, (and it is quoted as such,) then his practice and opinion also of what is legally consistent with it are of equal authority. The phrase, therefore, does not necessarily refer to, or always include indictment, trial, and verdict, as Mr. Goodell asserts.

Let not Mr. Goodell reply that two of my examples, (those relating to martial law,) are specially excepted by the previous part of this very Article. If but one of the others given be sound, it is sufficient to illustrate my idea. But he must remember that this reply will not avail him here, since we are now, at his request, debating under that absurd principle of his, called "strict construction," which he tells us (in pages 78, 79,) "has nothing to do with the task of reconciling inconsistencies in a written document."

It is partly to illustrate the weakness of this, his favorite principle, that we introduce those examples.

According to Lord Coke, therefore, and Judge Story, the *literal* meaning of the Latin term, *legem terrae*, (law of the land,) and of the English equivalent "due process of law," is the true meaning. A thing must be done according to law—by that process which the law points out as due and appropriate to such an act; if by statute—then by statute—if through a jury and court, then that form must be observed. And this is the whole significance of the phrase. Now slaves are made

such in our Southern States by custom, having the recognized force of law, or by express statute. In their case, therefore, (if this provision referred to them, which we deny,) the requisitions of this clause have been fully complied with.

But even if we allow Mr. Goodell all he asks as to the meaning of this clause—his argument amounts to nothing. Grant, as he claims, that it forbids the Government to enslave any one or permit any one to be enslaved; the question still remains, *To which Government does it refer?* To the Federal Government, or to the Governments of the States? We answer, refer to the Federal Government, and to that exclusively. The *United States Constitution* was framed to establish the *United States Government*. All its general provisions refer to that Government. The State Governments are rarely referred to, and when referred to are distinctly named. Mr. Goodell's mistake on this point arises from his misunderstanding of Article which provides that "this Constitution shall be the supreme law of the land" — anything in the Constitution or laws of any State to the contrary notwithstanding.—Art. 6th. Doubtless this is so, in all cases in which the Constitution *subordinates* to prescribe. For instance, when it forbids the States—Art. 1, Sec. 10—to make treaties, coin money, or engage in war—these provisions are the supreme law, and all the State laws and State action must give way, and are void. But when, as in the first amendment, it is provided that "Congress shall make no law respecting an establishment of religion, \* \* \* or the freedom of the press, or the right of the people to petition" &c.; this does not forbid the States to do any of these things; and the laws of any State establishing Episcopacy, or muzzling the press, would be perfectly Constitutional so far as *this United States Constitution* is concerned. This certainly is self-evident. The first question, therefore, with regard to any clause of the Constitution, always is, "Does it refer to and include the States?" If so, then all State laws inconsistent therewith are void: if not—then, though the Federal Government is bound by it, the States may do in regard to it as they see fit.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

Now all the general provisions and prohibitions of the Federal Constitution refer, as was natural, to that Federal Government which was the instrument of its creation.

## COMMUNICATIONS.

Agency.

WORCESTER, MASS., NOV. 1, 1846.

DEAR FRIENDS:

In a late number of the Bugle, I saw a notice that an appointment had been made for me and some others to become lecturers for an Association for Free Mental Inquiry, &c., located in Ohio. The notice in the Bugle was copied from another paper, the organ probably of that Association.

I am so unfortunate as not to know any of the officers or members of this Association, or the individuals appointed with me as lecturers, nor have I seen any thing by which I could fully determine the character or objects of the Society. And it seems to me those from whom my appointment came must have been no less ignorant of me. I honor them that they can have faith in a man "whom they have not seen," and wish to thank them for this mark of their confidence and respect towards me. My great distance from their seat of operations, and constant occupancy with the pressing duties of my mission in behalf of the slave, would be a sufficient reason for declining this appointment, were I ever so well informed as to its objects, ever so deeply impressed with its importance, and had I been directly informed (as I have not) by any officer or member of the association, of my appointment.

Of the importance of mental inquiry, of the most untrammeled freedom of thought and speech, of the most extended discussion of all questions where the happiness and dignity of man are concerned, none are more fully convinced than myself. Nor shall my countenance and co-operation in any honest movements to secure these objects, ever be wanting. For me, the term Infidel, has no terror. Long ago, I elevated my own standard, and bade the world defiance.

But I cannot say it is alike indifferent to me, with whom my efforts are united. We have haters of the church and the priesthood, who yet are no lovers of humanity. In their opposition to the religious superstitions of the age, most heartily would I unite, if it arose from unbending love of man, and of truth and humanity.

I am ashamed of no person, or society, for any extravagance of doctrine—either may hold, provided there is evidence of an honest, human heart within. The extravagances of Reform have not begun yet to be developed. The church and priesthood will ere long embrace all the doctrines yet advanced by Garrison, Emerson, & Theodore Parker. But before that time comes, the pioneers will have made more startling advances than any that have yet been conceived. What are the "robes of righteousness" of the church, but the cast off garments of those who are leading her onward and upward to eminences beyond her sight? We told her slavery was an evil. She denied it point blank. Her champion, Prof. Stuart, the Goliah of the host, wrote a learned book, entitled "Slavery not a sin" (an evil in itself). Then we advanced a step and said slavery is a sin.—The church denied as usual, but clothed herself in our last year's opinion, that it was an evil and carried no more of Prof. Stuart's books to market. Then we said, a slaveholder can't be a christian. The church stormed away again, but arrayed herself in our cast off robes of last year, and called slavery a sin, but sought to justify somehow, the sinner.

Thus onward and upward are we leading the church, and her groping, bat-blind priesthood. As she has espoused so many of our sentiments, so she will yet, in spite of herself, espouse them all, and many more to be yet advanced.

I honor then the unfettered soul that inscribes Excelsior on his banner. If honest and pure, and baptized into the spirit of good will to all men, no matter what it costs, I go with him, and for him.

I have no reason to doubt the intentions of the Association who have honored me, unknown as I am, with this confidence. It is better, however, so various are men, to be somewhat acquainted with their objects, before we identify ourselves too intimately with their designs.

Your's Truly,  
PARKER PILLSBURY.

### Anti-Slavery Religion.

To BENJAMIN S. & J. ELIZABETH JONES:

It may be laid down as a general fact, that the enemies of truth and righteousness whenever closely pursued, perhaps from an inward conviction of truth, or the untenability of their position, endeavor to change ground with their opponents. They begin with making falsehood appear like truth, and end with making truth itself appear like falsehood. When truth and moral courage drive the unrighteous oppressor to the extreme edge of the field, and push him to the last stone of the precipice, we then hear the cry, Infidel!

I design these remarks to apply to the cry of terror and alarm which pro-slavery ministers and churches are raising against those laborers in the abolition field, whose instrumentalities are exclusively moral and religious. A number of the largest denominations of professing religionists in our land, have given sanctuary to the vilest monster that ever the light beheld, or in the language of

a founder of one of these denominations, "the sum of all villainies." A little band of faithful, outspoken, uncompromising abolitionists have pursued this monster to his refuge. They only ask those churches and ministers to be true and faithful to their own professions of Christianity—to give up the robber, and restore that which was stolen. They only ask them to inscribe on their temples and their pulpits, "no fellowship with slaveholders and their abettors." They only ask them to write upon their hearth-stones, and their family altars, "We will not give our daughters to their sons, nor take their daughters to our sons who trample under foot the marriage covenant," and so to the answer received is, Infidel! Infidel! Again, they are asked to exclude from their communion table, men who do that in Maryland, which if done on the coast of Africa, would mark them as pirates, and condemn them, by the laws of their country, to be hung as dogs, and they answer, you are breaking down our churches. They are requested to cease recognizing as a good, Christian brother, the man who, in the person of the bondman, violates the temple of the Holy Ghost, and tramples with the iron-hoof of slavery, the image of his maker; and they cite to you the horrors of the French revolution.

Circumstances develop character. This has been peculiarly the case in the abolition enterprise. The character of men whose humanity and sympathy for the oppressed and robbed slave was not suspected, has had a complete development, and that under motives of greater or less pressure.

That clergymen and leading members of churches should be so far controlled by sectarianism, as to throw their influence against the oppressed slave, seems incredible. Indeed, they appear themselves unconscious of this fact, for they almost always preface their apologies for slaveholding with "I am as much opposed to slavery as any body."

I would not be guilty of slandering any one, nor hold my speech when the friends of down-trodden humanity are slandered. Let us come to the trial. Who are the Infidels?

To the law and the testimony. "By their fruits (not their profession) ye shall know them."

"The fool (f. e. Infidel) hath said in his heart there is no God."

For development of character see the context, "who eat up my people as they eat bread," and "they shamed the council of the poor."

"When the Lord bringeth back the captivity of his people, Jacob shall rejoice."

Again, "I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

"And this commandment have we from him, that he who loveth God loveth his brother also."

Do not these Bible illustrations plainly prove the infidel character of pro-slavery?

The infidelity of the pro-slavery priests and churches is manifestly developed in their want of confidence in God; and in the power of truth. They are filled with fear.

"The church will be pulled in pieces. We shall have the scenes of the French revolution acted over; and the Methodist church will be destroyed just as the infidel Jacobins destroyed the mother Catholic church!" Oh, dear! this Foster, I wish he were dragged through the streets, and mud!" They say he is an infidel. Why are the doors of the churches and school-houses closed? Why are the minds of the people abused? Why are pro-slavery priests afraid of free discussion, if they are honest and do not fear the right?—Will not truth stand on its own basis?—Cannot an enlightened public be trusted to form its own opinions and fulfill its own responsibilities? If not, where are our boasted liberties? If we cannot meet and withstand the sophism of infidelity, where is our enlightened Christianity? Let us then go back to Popery (if we are not already back of back) and submit to auricular confessions, for if the priests keep our consciences, they ought also to have our thoughts.

Slaveholding religion is quite a different article from anti-slavery religion. Man in the former was made for religion; and in the latter religion was made for man. Slaveholding religion is a system of fear and force.—Anti-slavery religion is a system of love and choice. The former is a religion of *sæc* and *cæsa*, the latter recognizes the universal brotherhood of man. The former has respect to the man in gold rings, and costly apparel; the latter is no respecter of persons. The slaveholding religion makes that property, which the *laws of the land* make property; anti-slavery religion makes nothing property, but what the *laws of God* make property.—The former will do nothing but what is expedient; the latter nothing but what is morally right. The slaveholder, far behind the times, borrows his religion from Patriarchal ages, and Jewish usages. Anti-slavery religion is founded on the precepts and example of Jesus. The former will last until Heaven echoes with the loud cry, *Babylon is fallen*, and it will die away with the last gurgling of the vasty deep as it settles over the millstone, east by the Angel of God into the troubled sea. We demand the abolition of slavery only on religious principles—on the eternal rights of God—for the rights of man are the rights of God—God guaranteed. Deny our relation and obligation to our fellow men, and you deny God—you have imbibed infidelity!

JOHN SMITH.

FRIENDS EDITORS:

I feel called upon to notice briefly friend Cree's analysis of a certificate of mine, which appeared in the Bugle of August 14th, in reference to certain facts published by N. Selby in your paper of May 15th. And first, Mr. Cree seems to be aware of the fact, that he was mistaken in charging N. Selby with causing to be published certain items which failed to be facts, without authority, (according to Cree's showing) C. inferring he had none to give." Hear Mr. Cree speak for himself; "We see paraded as authority, no less a personage than P. Smith," &c. I confess I am like Zacheriah, small of stature; and as to my influence, it may not all be made known by Mr. Cree's weak eulogy. But be that as it may, whatever influence my exalted character or personage may give me, it shall be given to break the yoke of the oppressed. And will H. C. permit me here to say, that I never will give my influence to any organization that trades in slaves, and souls of men," as does the M. E. Church.

2d. Mr. Cree commands my expressed desire, "at all times to stand for truth and justice," but alas! alas! though I intended to be honest, it has been imposed upon by "the hand of Job," (N. S.) for, according to Cree's showing, he has been with me in the whole matter: *yea, worse than a Job, a tyrant*; that he made me certify as I did. Or, yes, he imposed on the understanding of me, his weak brother, and in so doing, acted "ridiculously absurd, and grossly immoral."

Now friend Cree, hear me speak a little, if you please. I will again parade myself as authority, and will speak on the points at issue. Sir, notwithstanding my weakness of understanding, and my subordination to N. Selby, I can declare that which I have seen, and testify to that which I know. *Heav my testimony.* The M. E. Church was made out by the speakers (friends Foster,) to be guilty of manslaying, of robbing, of lying, of licentiousness and murder. Is not this being diabolical in the superlative degree? say friend Cree. But sir, as to the "priesthood being most wise in wickedness," I do not mean that they are all wise, or all wicked, for as to the former, I have had a striking proof to the contrary, and as to the latter, there are noble exceptions. Nevertheless, collect Catholic and Protestant priests together, and you will see that they are most wise in wickedness.

J. P. DAVIS.

Camden, Jay co., Ia.

Nov. 7th, 1846.

[Brief reports from friend Davis will be very acceptable. In regard to the Fair, we think Jay did well. Honor to those who despise not the day of small things.—Eds.]

## ANTI-SLAVERY BUGLE.

SALEM, NOVEMBER 13, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from burning in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### Anti-Slavery Meetings.

B. S. and J. ELIZABETH JONES will hold Anti-Slavery meetings at

Edinburgh, Portage Co., Wednesday and Thursday, Nov. 18th and 19th.

Ravenna, Portage Co., Friday and Saturday the 20th and 21st.

Freedom, Portage Co., Sunday and Monday, the 23rd and 23rd.

Garrettsville, Portage Co., Tuesday, the 24th.

Southington, Trumbull Co., Thursday and Friday, the 26th and 27th.

Mecca, Trumbull Co., Saturday and Sunday, the 28th and 29th.

Greens, Trumbull Co., Tuesday, December 1st.

Andover, Ashtabula Co., Thursday and Friday, the 3rd and 4th.

New Lymne, Ashtabula Co., Saturday, the 5th.

Au-tinburg, Ashtabula Co., Sunday, the 6th.

Unionville, Lake County, Tuesday, the 8th.

Montville, Geauga Co., Thursday and Friday, the 10th and 11th.

Chardon, Geauga Co., Saturday and Sunday, the 12th and 13th.

Munson, Geauga Co., Tuesday and Wednesday, the 15th and 16th.

Kirtland, Lake Co., on Thursday and Friday the 17th and 18th.

Painesville, Lake Co., Saturday and Sunday, the 19th and 20th.

All of the above meetings will be held in the afternoons and evenings of the days mentioned commencing at 1 o'clock, except those at Edinburgh, Ravenna, and Mecca, which will commence in the evening, and continue thro' the following afternoon and evening, and if the friends at Mecca desire it, a meeting will also be held there on Sunday forenoon.

Will the friends of the cause please make all necessary arrangements for the above appointments; and as the speakers have no mode of conveyance of their own, they will be obliged to depend on the kindness of the friends of the cause to carry them to the places of their appointment.

SAM'L BROOKE,  
General Agent.

### Action of Indiana A. S. Society.

It has ever been the policy as well as the principle of the American A. S. Society, to confine itself to the one great idea which it has embodied in its constitution—opposition to the chattel principle. It was organized solely for the purpose of overthrowing chattel slavery, and were it to undertake a crusade against any other evil, it would be a departure from its original intention, and a violation of its implied faith.

Various attempts have been made from time to time, to draw it into a discussion of other questions—to force extraneous topics upon its platform. These have been uniformly resisted, resisted with firmness and not without sacrifice. So far as the question of chattel slavery is concerned,

and the equal right of all who believe in the principles of the society to labor upon its platform, it has always expressed itself in decided terms, carefully avoiding a discussion of the false issues which its opponents strove to force upon it, in order to increase its unpopularity, and destroy its anti-slavery efficiency.

It has been denounced as a Non-Resistant Society, not because it ever advocated or de-

tended non-resistance, but because it refused so to act as to wound the consciences of its non-resistant members, and in a manner not required by its constitution. Although it has been accused of being a Woman's Rights Society, its claim to that title rests solely upon the decision it made, that by its constitution a female member had the same rights as a male.

Though its duty required it to oppose political parties, it never became a party; though obliged to contend against religious sects, it never became sectarian itself. Its sole duty is to re-form public sentiment, not to build up sects or parties, nor to oppose them except so far as they are pro-slavery.—With this one idea stamped upon its being, it welcomes all abolitionists to its platform, taking no cognizance of their sex or color, asking nothing of their birth, their political, or their religious preferences. This is the only basis upon which such an organization can act with any efficiency, the only foundation upon which the friends can truly unite in mutual effort. Introduce the Shibboleths of party, sect, or religion, and it is transformed in its character; it measures a man's abolitionism, not by his anti-slavery qualities alone, but by his opinion upon subjects which are not in themselves connected with the question of slavery. This, much to our surprise, the Indiana State A. S. Society saw fit to do at its last Annual Meeting, as will be seen by the following resolution, which was adopted as the last of a series:

"Resolved, That we yield to none in our devotion to the Bible and uncорrupted Religion; that it is our chief solace in life and most blessed prospect after death; that by patient continuance in well doing, we shall inherit eternal life."

This society, like the American, was formed for the single purpose of abolishing slavery, and the introduction of such a resolution was an insult to its members which should have been promptly rebuked. It invited all, even the disciples of Moses, the followers of Mahomet, the Bramins of India, and the Fire-worshippers of Persia, to unite under its banner for the accomplishment of its one great object. It matters not whether the invitation were generally accepted, the principle is the same. We see that after having used the labor, the influence, and the means of those who did join it, it has arrayed itself in open hostility to the opinions of the religionists we have named, has set up its standard of orthodoxy, and declared as the established faith of its members, that they were devoted to a book in which none of these believe, and to a religion which they all repudiate. It has no right as an anti-slavery society, to do this, or to establish any other than an anti-slavery test. It will, of course, be understood that we are not objecting to the character of the resolution, but to its adoption by such a body. Although we are as much in favor of temperance and peace as any one can be, yet we would utterly refuse to join an anti-slavery society that would declare its devotion to the principles of either, for we cannot consent to make the question of peace or temperance a test of anti-slavery character.

If the subject matter of the resolution is legitimate anti-slavery ground, then must the society continue its existence and labors long after chattel slavery is abolished, and as an anti-slavery organization labor to produce the conviction that the Bible is the Word of God and Christianity the true faith, and that it is by works that eternal life is to be won. We can hardly believe that a single supporter of the resolution dreamed of such a thing; yet this is the only rational conclusion that can be drawn from the declaration therein made, for resolution is a proper subject for resolution, is no less proper for society action.

If the object of the movers and the adopters of it, was to narrow the platform of the society, and make it a semi-evangelical anti-slavery sect, they have certainly effected it, and it has a right henceforth to be regarded with almost as much deference and respect as the London Broad st. Committee, with its British and Foreign Anti-Slavery Society; and we are almost tempted to suspect that the recent visit to Indiana of some of the supporters of that Committee, had something to do with the adoption of the resolution we have quoted. That Committee we know are opposed to the anti-slavery reform as it is carried on in America; it would have it less Catholic in spirit, more guarded in action, and more evangelical in character. The Indiana Society has done what it could to meet the wishes of the Committee, although perhaps its action is wholly attributable to one of those remarkable coincidences with which we sometimes meet.

We hope that ere long it will perceive the mistake it has made, retrace its steps, and hold up a standard under which all who love the cause of the slave may rally, without reference to evangelical, or un-evangelical opinions.

THE SLAVE GEORG is freed, freed at least from the grasp of those who strove illegally to detain him. Would that he were as free as the Declaration of Independence declares he should be; but this hope is vain, for the Constitution steps in and binds him with its cords of compromise, and he is but a slave at large. Honor, however, to New York for her decision; she has gone as far as a vassal of the South could go, and has done better than we expected. Public sentiment is changing. Let us thank God and take courage.

THE CHILD'S FRIEND.—This is the name of a monthly periodical containing nearly fifty pages of reading matter; is got up in the best Boston style, and edited by ELIZA LEE FOLLEN, whose name is a sufficient warrant for the interest and utility of the work. We never before saw a publication that came so fully up to our idea of what the Child's Friend should be. Its contents are instructive, and written in a style that cannot but be attractive to juvenile minds. In winning language it discourses of great principles, and teaches in simple beauty the duty of christian love.

We should be glad to aid in extending its circulation in the West; and would advise those parents who can afford it advance \$1.50, and who desire to gratify their children by making them a handsome monthly present whose healthful influence will be felt through life, to subscribe for "The Child's Friend."

**LIBERTY PARTY VOTE IN INDIANA.**—The official returns of Indiana for '46 as compared with those for '44 would seem to indicate that the Liberty party vote has not after all gained so very much in that State. The vote in '44 was 2,106, in '46 it was 2,278—an increase of 172. Taking into consideration the fact that the party has three papers in the State, was backed up in its operations by a State A. S. Society, and had in the field men in whom it had confidence, we think its business operations for the last two years have been rather small.

**THE ALMIGHTY DOLLAR.**—We lately received a one dollar bank bill in payment of a subscription, on the back of which the following was written:

"Money being emphatically the God of the American people, it is time even the God should speak against a hellish custom common in America of plundering cradles, robbing cradle beds, and selling the children for money."

We are always glad to take note of such sentiments, and shall be happy to have all our subscribers express their views in a similar manner.

**GOODWILL ON THE CONSTITUTION.**—On our first page will be found another article from the pen of Wendell Phillips in review of this work. We hope to be able to continue it in next week's paper. Do not let the length of this prevent its careful perusal. The poison has been extensively taken, let not the antidote be neglected.

Oct. 7. J. C. Marshall's communication shall receive attention next week.

#### Northern and Southern Methodists.

Abolitionists have ever insisted that there has been no real division in the Methodist Episcopal Church on the question of slavery—that while there were two in form, in heart and spirit there was but one. Northern Methodists have denied this when they desired to appear fair in the eyes of a growing anti-slavery public sentiment, or wished to quiet the conscience of some tender brother who was becoming uneasy with his pro-slavery position, and have pointed to the division as an evidence that the skirts of Episcopal Methodism were no longer stained with blood; keeping out of sight as far as possible, the fact that the church counted, and counted with pride her four slaveholding conferences! While a seeming war was kept up between the parties, there existed among the leaders a real friendship and brotherly union which is daily becoming more and more manifest.—We hope the honest and well meaning members of the M. E. Church will speedily see that it is one in fact and in spirit with the church south, and that they are all a part of the great brotherhood of man-thieves; that they recognize as Wesleyan Methodism that religion which licenses cradle plunders as preachers, and ordains man-stealers as Bishops.

A Mississippi correspondent of the *Nashville Christian Advocate* writes a letter which is "big with heavenly union," and which the *Pittsburgh Christian Advocate* says "breathes the right spirit." In order that our readers may understand, that in the estimation of these Advocates of Methodism, that is the "right spirit" which would unite in bonds of fellowship the churches north and south, we give an extract from the letter.

"When brethren come to us from the north, and announce themselves as members of the Methodist Episcopal Church, we never think of treating them in any other character than brethren well beloved, and giving them the very same privileges as though no line of division had ever been made. Our Christian love is too strong for any conventional lines to divide us. They may mark our jurisdiction, (as it is best they should in the circumstances) but like the Canadian Methodists and those from the United States, met at a camp-meeting during the late war, immediately on the line, we will embrace each other across the line. Or, in the beautiful and peaceful language of Dr. (now Bishop) Hämeline, we will go to the north and preach Jesus to them, and they will come to the south and preach Jesus to us. I would say to our northern brethren, if my voice could reach them, do not condemn your brethren hastily and go to war with them, as did the hasty spirits among the nine and a half tribes of Israel, when they saw from the distance on this side of Jordan, an altar erected by the two and a half tribes, who had so faithfully fought with them the battles of the Lord. Adopt the more prudent and peaceful counsels, send chosen men, heads of all your tribes. Let them go through the length and breadth of our southern Methodism, and see if it is not the genuine Wesleyan form of true Christianity, which we have so long toiled shoulder to shoulder to set up in these lands. Let these chosen men, with the venerable Hämeline as their chief, examine our book of Discipline, and see if the ancient landmarks be removed even in the minutest particular.—Let them survey the wide field of our general itinerant superintendence; go round the extensive districts of our Presiding Elders, and our tolisons four weeks circuits, extending to every nook and corner of our population. Let them follow our missionaries to the farthest wigwam of the recently migrated Cherokee or Choctaw, or wander with him through the rice, the sugar or cotton plantations of the south, to search for the lost sons of Africa. Let them share with our devoted missionaries the "proud man's scorn," and the "blessing of those who were ready to perish." Let them turn aside to our quiet class-rooms, our love-feasts, and our camp-meetings, and mark the cloudy and fiery pillar that still directs us by day and night.—Then let them return and report to their brethren north, whether it be not the same divine flame which used to animate us when we were one, and rejoiced in each other's prosperity. If this be their report, then we are one.

Nor joy, nor grief, nor time, nor place,  
Nor life, nor death can part."

#### Revivals at the South.

We hardly open one of our Southern exchanges which does not give some interesting account of the prevalence of the revival spirit of the age. The Methodist churches throughout the south are in a high state of spiritual prosperity, and are working in delightful harmony in promoting the common cause. The seal of heaven's approbation rests upon the instrumentality, and waves of light and glory are rolling over their sunny plains. Every Conference and every church appear to be in the revival spirit, or are tending to the spirituality and increase of the Church, while at the north the stillness of a death-sene prevails. Here we mourn over the decrease of membership throughout our almost entire work, while these souls are converted by thousands every week. What means this? What do their wide-spreading revivals tell? Who can answer? Whom God blesses we bless. Amen. Let the work go on.—Gen. Exeg.

We remember when there used to be great revivals at the North, when sectarianism was at premium, and hundreds and thousands were flocking to the denominational folds.—Now, protracted meetings are barren soil, and the power of the charmer fails, charm he never so wisely. We will not here pretend to account for the existing state of things in the northern churches, where as the Evangelist truly observes, "the stillness of a death-sene prevails;" we wish however to state a fact in this connection, and leave our readers to draw what inference they may. The churches of the North are decidedly and unquestionably pro-slavery, while the public sentiment around them is assuming an anti-slavery character. The hollowness of their professions is beginning to be understood, and even those who make no pretensions to religion are unwilling to recognize as Christians, churches which frame defenses for the oppressor. Instead of being what in former days the people had supposed, temples upon which "Holiness to the Lord" is written, they show themselves to be the hold of every foul spirit, the cage of every unclean bird.

**COMING EVENTS CAST THEIR SHADOWS BEFORE.**—"The following specimen of non-communalism is from a leading Democratic paper of Buffalo, N. Y. Though but a straw, 'tis a straw which indicates the quarter from which the political trade-wind blows. If the party felt itself as strong in opposing "negroizing" as it once did, we should have no such uncertain sounds as these from any of its organs. Colored suffrage has become to the knowing ones of the New York Democracy what slavery has always been to the South—"a delicate question," and at the present time especially they would be glad to keep it as far in the back ground as possible. If they can quietly deprive the colored man of the elective franchise, they would rejoice to do so, but some of the leaders evidently fear to say much about it, upon the principle, probably, that "the least said, the soonest mended." As it is reasonable to anticipate a speedy change in public sentiment in relation to this subject, their course is a wise one for politicians.

**NEGRO SUFFRAGE.**—It will be recollectcd that the question of unlimited negro suffrage is to be submitted to the people of this State at the coming election as a separate proposition. If decided in the affirmative the colored population are to have the same rights of voting as other citizens, but if rejected, they are restricted as under the present Constitution—allowing a man to deposit a vote for \$250 worth of property—or, in other words, making \$250 in the hands of a negro, equal, in respect to the right of suffrage, to a citizen, with the requisite qualification:

#### The War.

"What is the precise object of this war with Mexico? We believe few of those who advocate it would agree upon the answer.—The President commenced it for political ends—not to vindicate the rights or honor of the country, not even to subserve the interests of the Union; but to extend the area of slavery."

"The war has been prosecuted with considerable vigor. Although there has been mismanagement, delay in furnishing the means of transportation, and no little neglect of the army, on the whole the war has been pushed with much energy. The east is another consideration, but Gen. Taylor has shewn himself a skilful campaigner. The navy has done nothing—(save hanging a sailor,) but we ought not to expect much from that branch of the service. It furnishes a convenient means of disposing of the younger sons of men who have earned favors of the sort, and some five or six millions a year is of course a mere bagatelle, for their maintenance. Why look for anything more? Besides, has not our Gulf fleet blockaded Vera Cruz so completely as to let nothing in except Santa Anna—the very man they ought to have kept out—still in that, doubtless, Com. Conner had warrant for what he did."

"But the war has reached a point where further aggressive measures cannot be adopted, without further means. More men will be required; and money at even a greater rate. And when these shall be got, and Gen. Taylor once more enabled to advance to new victories, it may not be wholly treasonable for men who claim to be intelligent and reflecting beings to inquire—what is all this for? Hundreds of lives, money by the ten millions—and for what? For the conquest of Mexico? Such a country may be overcome, as Spain was by Napoleon, but conquering it, subduing it, is quite another thing. If that be the end, the United States have as yet hardly made a beginning."—*Ohio Star.*

We think our friend Lewis should not be too hard on the administration. Its members had the majority in Congress, and only did what he authorized them to do—"declare war."

"A pro-slavery, is as constitutional as an anti-slavery war, and a war of aggression as a war of defense. The main fault—speaking politically—is in the Constitution which authorizes such a war; and the responsibility belongs to those who gave that document their sanction and support.

#### From the N. Y. Tribune. The Slave Case.

SATURDAY, Oct. 31.

Judge Edmonds gave a decision this forenoon on the second arrest of the boy George Kirk. The Judge considers the law of this State unconstitutional, inasmuch as it is not intended as a Police regulation to prevent pauperism, &c., but operates solely in relation to the Captain of the vessel, to save him from penalty, should any such exist, in another State; and does not even provide that the master shall restore the slave to the owner. As respects the Captain, the Court does not consider that he can be made amenable to any penalty in Georgia, having done every thing in his power, &c. The Court ordered that the boy should be discharged, at which there was much applause from the audience. The Court endeavoring, in vain, to prevent it. The Court room was thronged with spectators, among whom were a number of ladies. Mr. Jay rose and stated that the boy had a warrant served on him, sued out by the State, for assault and battery, and asked that a safe conduct should be afforded him to the Mayor's office, in order that bail may be put in. The boy was not brought down from prison, so that less excitement existed on the subject than was observable on the previous day.

P. S.—The parties afterward met in the Mayor's office, when the complaints for assault and battery were withdrawn, mutual releases exchanged, and the boy discharged.

MONDAY, Nov. 2.

**RELEASE OF THE SLAVE-BOY GEORGE.**—We mentioned in our Evening Edition of Saturday, the final release of the fugitive Slave, George Kirk, and his immediate departure from the City. It was a most happy termination of the intense excitement of the week.

By the decision of Judge Edmonds in this case, two important points are settled: 1st. That no man can be taken in this State as a slave, except by his master or an unauthorized agent or attorney. 2d. That the law of 1817 gives the master of a vessel the right to seize a person concealed on board his vessel, and supposed to be a slave, and to get a certificate from the Mayor or Recorder to turn said slave to the port whence he escaped, as an unconstitutional law, and therefore null and void. And public opinion has settled one other point also, namely: That the Police of this City had better attend to their legitimate duties, than volunteer their services as slave-catchers. Great credit is due to Judge Edmonds for his firmness in adhering to the true construction of the law and the principles of justice, and for the elaborate opinions given, which are worthy of him as a sound lawyer and an upright magistrate.—When he pronounced the boy free on Saturday, the august dignity of a Court was insufficient to suppress the spontaneous burst of applause which came from the audience. Though every body was desirous of maintaining order, the expression of feeling was absolutely uncontrollable.

It is fortunate that, in a case involving so many abstruse points of law as well as the most valuable rights of the citizen, such able counsel were obtained. The result might have been a very different one, had not the crooked policy and the sophistries of the opposing counsel been met by the legal knowledge and indefatigable exertions of Mr. Jay; and the logical force, the familiarity with Constitutional law, and remarkable power of expression of Mr. White, and the fervid eloquence of Mr. McKeon. Not that all these were needed to procure from the Court a right decision, or to defeat the counsel of the claimants; but the innate difficulties of the case, and the means resorted to to secure possession of the slave, demanded industry, readiness, knowledge and eloquence. And through them the right has triumphed. A few weeks since, our neighbors of Boston rocked the old Cradle of Liberty in an "Indignation Meeting," that a man had been stolen from the soil of Massachusetts. Should not we have a "Congratulation Meeting," that the right of a man to liberty has been established on the soil of New York?

When the deliverance of the slave Kirk was known, a large number of people congregated in Center st., and were addressed as follows by L. P. Noble, Esq.:

"Friends and Countrymen!—In obedience to your call I come forward to congratulate you on the happy deliverance of our friend from the grasp of the cruel slave power.—The slave-holder has long boasted of New York, and triumphed as he pointed to his slave-holder's hunting-ground. To-day, for the first time, has the slave-holder been foiled in the pursuit of human prey by judicial power. They have thronged the Court room, and listened impatiently for the issue, as one suit after another has been instituted, expecting that New York would bow down now, as she always has done, in abject submission to the bidding of her Southern master; but to-day has the character of the Empire State been vindicated.

Hereafter, let it be understood that, if Georgia and other Southern States have their peculiar institution of slavery, New York has her peculiar institution of freedom. Gloriously have our laws triumphed, and slaveholders look with dismay at this unexpected and fatal issue; and they and their service Captains will now understand that New York never will again give up a fugitive slave, nor will allow its nine hundred Police-men to hunt down a panting fugitive, as he flies into our City for protection.

"Slaves cannot breathe in New York: They touch our City, and their shackles fall."

Let me, in conclusion, exhort you peaceably to return to your homes, with hearts filled with gratitude to Almighty God for this triumph of Freedom over Slavery, holding yourselves ever ready to rally at the call of Liberty."

Mr. Noble was warmly cheered at the close, and the dense mass which thronged around the steps and vestibule of the Tombs quietly withdrew, after three hearty cheers for Mr. N., Judge Edmonds, New York City and the Empire State.

**GOING IT RATHER STONG.**—Parker Pillsbury, editor of the Concord, N. H. Herald, says of a class of our fellow citizens of the Bay State:

"They talk of their holy religion; but their robes of righteousness are woven at Lowell and Manchester; their Paradise is a high percentage on Factory stock; their psalms of rejoicing are triumphs over a rival party in politics on the question of Banks and Tariffs; they would turn Heaven into Birmingham, and make every angel a weaver, and with the eternal din of looms and spindles, drown all the anthems of the morning stars."

#### Famine in Ireland.

The following extracts will give a faint idea of the starving condition of the Irish peasantry. Here, we have an abundance of all we can desire—our store-houses are filled, and our barns are groaning beneath the weight of their burdens—whilst there, thousands are perishing for want of bread.

[From the London Times, Sep. 22.]

"The worst symptoms of the Irish famine, as we had to observe yesterday, have begun to show themselves in the way of popular gatherings and processions, which at present are only turbulent, but may soon become outrageous. The twin powers of Fear and Ruin have lent their hands to the coloring of a picture already sufficiently sombre. The people have made up their minds to report the worst and believe the worst. Human agency is now denounced as instrumental in adding to the calamity inflicted by Heaven. It is no longer submission to Providence, but a murmur against the government. The potates were blighted by a decree from on high, but labor is defrauded by the machinations of earthly power. Such are the first aspirations of discontent, inflamed by rumor, and diffused by fear. Such are the thoughts that a government gets for attempting to palliate great afflictions, and satisfy corresponding demands by an inevitable but a ruinous consequence."

[From the London Sun, Oct. 1.]

"Unhappily the patience of the unfortunate Irish is at length exhausted. We have now before us that most appalling spectacle of national agony—a people driven to desperation by the pangs of hunger, and braving a violent death rather than endure the bitter torments of a more lingering dissolution!" After sustaining the direct woes of starvation with a most noble fortitude, after pining in their holes under an accumulation of all human misery, penury, innanition, neglect and despair, and after bearing these extreme sufferings with a meekness and a tranquility beyond all praise, the laborers of Ireland have been task'd to the utmost limits of endurance, and have now risen against their more affluent neighbors. Towards the conclusion of last week a slight glimmer of the approaching insurrection was observable in the vicinity of Dublin, where a vast concourse of the emaciated peasantry assembled together in the village of Golen, to proclaim that their wretchedness was no longer忍耐able. The sullen anguish depicted on every one of these melancholy faces is described by an eye witness to have attested sufficiently the extremity of their distress. "A more appalling spectacle could not be witnessed," writes one correspondent. Want and despair were the pervading characteristics of the multitude. That dark promise of violence and insubordination has been fulfilled of this week, namely, on Monday morning, the peasantry at Dungarvan assumed such a threatening aspect, and congregated together in such dangerous numbers that the military were called out, several shots were fired upon the mob—many of the starving rioters were wounded, and on Tuesday two of them died from mutilation. By the context of this miserable intelligence from Waterford, we are informed that brickbats and other missiles were buried at the dragoons, and that notwithstanding the recent discharge of musketry, a dwelling house of Capa was assailed, and that knots of the insurgents were scattered over the country intervening between that locality and Cork."

**Curious Things.**

We attended the meeting of the American Board the other day, at New Haven, and in our quiet way watched the progress of events, at that noted anniversary. We saw some of the most curious things, and cannot forbear gratifying our readers with some of the knowledge thus picked up.

It was quite curious, that anti-slavery men were so entirely forgotten. There were a great many committees nominated—and on each of these committees were very many members. But in no instance, was a solitary individual placed on a committee who was known as an abolitionist. It was quite singular that out of more than one hundred committees, the presiding officer could not even think of one abolitionist, who was fit for nomination. We do not say that there was any thing intentional in all this—neither do we affirm that abolitionists are fit to act on committees; but the innate difficulty of the case, and the means resorted to to secure possession of the slave, demanded industry, readiness, knowledge and eloquence. All this was very curious. We could not forbear asking, why is it right and noble for Mr. King to break the laws of Greece, and mean and wicked for Mr. Torrey to break the laws of Maryland? How much of this sympathy for Mr. King is fashion and sentiment? We are very curious to see true awne to such questions.—*Charter Oak.*

An Interesting Case.

A case of considerable interest was tried in Baltimore County Court some days ago. It involved the freedom of a negro woman named Maria Wilson, her nine children and several grand-children. The facts as contained for by the parties, as stated in the Sun are, that between forty and fifty years ago, the administration of Sarah Worthington, who died in Baltimore County about the year 1804, sold a negro woman named Hannah, to Joshua Richards, now deceased, for the balance of her term of servitude, said to be eight years—that at the time of the sale Hannah had an infant about eight months old, which infant (Maria, the present petitioner,) was permitted by the administration from motives of humanity, to pass into the possession of Joshua Richards with his approval to a colored man named Henry Wilson, had children, and some 12 or 15 years since, with the approbation and consent of Mr. Richards, left him, and has since lived with her husband, by whom she has had the large family spoken of and which now form the subject of the present controversy. On the other hand, the defendants contend that Hannah and her child Maria were sold to Mr. Richards as slaves for a term of years, and that all the children of Maria are slaves for life; that as such they were claimed by Mr. Richards in his lifetime, bequeathed by him in his will, and as such claimed by the heirs of Joshua Richards, who, since his death, arrested and put them into the jail of Hope H. Slatier, who purchased John, one of the petitioners, and upon whose case this issue was made up. A great deal of interesting testimony was presented before the Court upon several propositions of law; at length the case was argued before the Jury, who retired at 4 o'clock on Monday afternoon, and after being locked up for twenty-four hours, came into Court on yesterday afternoon with a verdict of freedom to the petitioners. On the announcement of the verdict, the defendant's counsel filed a motion for a new trial, which we suppose will be argued at an early day.—*Balt. Amer.*

It was curious, too, that several parties

there present, seemed to have forgotten their relative positions and duties. A common observer would naturally suppose that the Secretaries were the agents and servants of those who appointed them; and that the Secretaries and Prudential Committee were subordinate to the Board. But all this was most curiously reversed. The Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating the state of the missions. Dr. Anderson very solemnly declared, "that the Secretaries were dictators—they dictated the order of exercises—they put forward or kept back business—they threatened and bullied the Board, when there were certain propositions for investigating

POETRY.

*From the Morning Star.*

THE FLIGHT OF THE SLAVE.

Low in the West the crescent moon  
Pours down her silvery light,  
And twinkling stars come one by one,  
To deck the bough of night;  
The birds have ceased their evening song,  
And calmly sunk to sleep;  
And o'er the willow fringed stream,  
The winds of midnight sweep.

This is the hour—the holy hour,  
When men forget their care,  
For sleep, a balmy opiate, pours  
Upon the dewy air;  
And many a wretch, who wakes to weep,  
Doth now forget his tears;  
And many a bright and blessed dream  
The careworn spirit cheers.

But now the wronged and hunted slave,  
Whose heart for freedom yearns,  
Doth gaze, with wild and anxious eye,  
Where the North Star dimly burns;  
And now, while others calmly sleep,  
With hasty step he flees;  
Trembling at every shadowy form,  
And every sighing breeze.

His back is seamed with many a scar,  
A brand his forehead bears,  
And on his ankle worn and sore;  
The shackle's span appears;  
But he has heard that freedom's star  
Beams o'er a distant land,  
Where even Afric's sable sons,  
Their rights, as men demand.

Hopes, strange and new, his bosom thrill,  
And light his care-worn brow;  
He seems to breathe the blessed air  
Of freedom even now.  
Though faint with hunger and with toil,  
He presses on his way,  
For well he knows, the morning light  
Will wake the bloodhounds' bay.

He presses on—but morning dawns,  
And freedom's star grows dim;—  
The birds awake their matin songs,—  
But what are they to him?  
All things around are glad and free,  
And all are fair and bright,  
But dearer, dearer far to him,  
Were the shadows of the night.

And like a wild and hunted deer,  
He seeks the darkest dell,  
Where ancient pines, and hemlocks grow,  
And poisonous serpents dwell;—  
Where undisturbed the savage beast  
Doth make his lonely den;—  
Less feared by man,—that flying slave  
Than homes of Christian men.

He erodes the mild tangled vines,  
Concealed from every eye;  
He hears the hungry panther roar,  
And sees the wolf pass by;  
He beats them not—a deadlier fear  
Thrills every nerve with pain,  
And more, far more than death, he dreads  
The whip and galling chain.

Thus many a day he lies concealed,  
And many a night he flies,  
His only guide, that holy star,  
Which beameth in the skies.  
Nor dearer seemed to Israel's sons  
The fire and pillar dim,  
Which guided all their wandering way,  
Than seems that star to him.

The goal is won—the prize is gained!  
The holy, priceless prize!  
His foot is on Victoria's soil;  
And o'er him freedom's skies,—  
Look up! thou worn and weary man!—  
The fitters now are ripe,  
Thy God has kindly led thee on,  
To him let praise be given!

V. G. R.

THE INDIAN.

He stood on the hill where his fathers had  
stood;  
And gazed on the plains, the fields and the  
wood;  
But the smoke of the wigwam had faded in  
air,  
And the shout of the warrior no longer was  
there.

The forests were gone, and the wild deer  
had fled;  
The mounds were upturned that had covered  
the dead;  
The stream and the lake rose to his view,  
Where the sport of his youth was the  
light bark canoe.

But the track of the white man was seen on  
the shore;  
In the field was his plough, in the stream  
was his ear;  
And the flocks of the farmer were cropping  
their food,  
Where the bark-covered hut of the warrior  
had stood.

Then, the last of the red men, he hastened  
away  
From the graves where the bones of his fore-  
fathers lay,  
To the grass-covered plains of the far-distant  
West,  
There alone in the desert unhonored to rest.

THE ERRING.

Think gently of the Erring!  
Ye know not of the power  
With which the dark temptation came,  
In some unguarded hour.  
Ye may not know how earnestly  
They struggled, or how well,  
Until the hour of weakness came,  
And sadly they fell.

Think gently of the Erring!  
Oh do not thou forget,  
However darkly stained by sin,  
He is thy brother yet.  
Heir to the self-same heritage!  
Child of the self-same God!  
He hath stumbled in the path,  
Thou hast in weakness trod.

Speak gently of the Erring!  
For it is not enough  
That innocence and peace are gone,  
Without the censure rough!  
It must be a weary lot,  
That sin-ensured heart to bemoan—  
And they who share a happier fate  
Their chidings well may spare.

Speak kindly to the Erring!  
Thou yet mayst lead them back  
With holy words, and tones of love,  
From Misery's thorny track.  
Forget not thou hast often sinned,  
And sinful yet may be,  
Deal gently with the erring one,  
As God hath dealt with thee.

MISCELLANEOUS.

*From the Chronotype.*

The Mysteries of Tobacco.

This is the title of a remarkable book put in our hand by Messers Saxon & Kelt, booksellers in Washington street. The *mysteries* of tobacco! We thought the word was full of nothing but revelations. Spittors, old chaws, cigar stamps, do they shroud themselves in mystery? Snuff, does it not reveal itself on the shirt sleeve? Smoke, is it not the vital atmosphere of the most common place of mortals? Yet, come to think of it, there are mysteries about this subject. It is an unfathomable mystery how a man who is not overblessed with brains should be willing to make the blessing less, and there are other mysteries which cluster around this—On the whole, the more we think of the tobacco subject the more mysterious it becomes. Alas! how such a monopolizing old tyrant he who overhauls himself. He carries it so far that his victim escapes at last, even in the agonies of despair. But tobacco is a cool, calculating, cunning slave-master, who manages so as to be able to boast that his slaves love him, and would not leave him if they could. He doesn't work them to death. True he keeps them forever grinding in his mill, grinding over and over the most villainous morsels that ever entered human lips, the liquid ever and anon escaping in little telltale streams at the corners of their mouths, but then the work is not hard. It is only dirty. There are few men who would take their shirt bosoms from the laundress and blotch them over with nasty yellow spots before putting them on.—Yet a man who is up to snuff will do what amounts to the same thing, immediately dresses himself. One would not expect a man to stupefy himself with a stinking sort of smoke which will smother bees as quick as that of brimstone, willing, day after day, and at considerable expense, and to go spitting and puking about into every by-corner as if he were sick at the stomach and awful bilious. Yet thousands appear to do it voluntarily. Truly this is a mystery.

A man calling himself a gentleman, with all the outward appointments of a gentleman, will do in your house, in your parlor, in the very presence of ladies, things which, if not under the spell of tobacco, no money would tempt him to do. How does this come about? The god of Tobacco takes the man in the gristle of youth, in the tender age of boyhood, while the chia is yet down like a young gosling, and while the brains are only in that state of forwardness which they reach in monkeys. He points him to the dignified lawyer smoking in his office as he thumbs the revised statutes, and then gravely knocking the ashes from the end of his cigar, delivers the notorious lore to some consulting client. He points him to a number of first class chop gentlemen smoking at the hotel, and delivering the most striking views of their own importance. He even goes so far as to point him to some Reverend divine, who, with great sanctity of manner, smokes and chews. Thus the young man in the gristle is taught that the highest style of morals do smoke or chew, or both. He sees the great man smoke.

As to the great men who do not smoke, their example passes for nothing of course, for they may smoke when he does not see them. He never hears them say no, or boo! or whew! to the business of smoking. If they don't smoke they are smoked and they don't resist. Their example and influence are only negative. The youth is carried away by the positive. That is something, that is great, that is many. Is there any thing which a noble and ingenuous boy more desires, in his exceeding verdure, than to become a man? Does he not sigh for heroes and a razor? Is there any drug, any detestable compound of villainous tastes and smells which he would not chew and roll as a sweet morsel under his tongue to become a man? No. If you were to soak woen in the common sewer he would chew them with a serene face to help him become a man. He schools himself with little nips of the narcotic, as his stomach can bear, and suffers like a little martyr in secret. He smokes and throws away the stumps at a gentle length. Finally the rebellious nerves begin to become manly. All smells and tastes begin to become more alike, a delightful quietness, stupidity and devil-may-care begins to creep over him. And along with it all comes the great price, the high sense of being a complete man. And it is soon wondrous to behold with what a relish, sanguine, and matter-of-course matter the human tadpole will put on the frog in the art of using up his Havannas.

Poor fellow, he little knows that a god more cunning than all the heathen divinities put together has bound him in his spell, and that he is in for a whole life of unspeakable abominations. He little knows that he is destined to be an everlasting stench everywhere. That he is fated to declare his love to the angel of his affections in the intervals of spewing upon the brass and iron, or into a lustrous spittoon, or out of the window, and she shall submit to his salutations as to a dreadful cross which must be taken up for the sake of the kingdom. He little thinks that he has taken upon his intellect, his imagination, his memory, his wit, a perpetual load of lead! But he has. And there is no escape. He is to be a dirty fellow in spite of himself. If tobacco got him down among the swine, robbed him of every cent of his money, and turned all his friends to enemies, as alcohol does, he might get out of its clothes. But wo to it! It leaves him forever a respectable nuisance, of whom no one complains—except behind his back.

THE HEART AND THE SWORD.—It is recorded of the Duke of Luxemburg, that he would have cherished more deeply the memory of having given a cup of cold water to one of his fellow-creatures in poverty and distress, than all the victories he had achieved, with their scenes of blood, desolation, and death. An admirable lesson is conveyed in this brief expression of opinion:

Heart-work is better than head work; and it is a better temper to be fervent in charity than in disputes.

Burying Alive.

Under this head the Richmond Whig makes the following interesting statement in relation to Philip Doddridge, one of the ablest men the country has produced.

The late eminent and most worthy Philip Doddridge was within an ace of meeting the dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing. He was supposed to be dead, having fallen into a state resembling death, so far as the body is concerned.

His pulse and respiration ceased, his limbs became rigid, his face assumed the sharp outline characteristic of death, and he remained in this condition until the family physician and friends (all but one) supposed that his spirit had passed. That one was Mrs. Doddridge; her love had refused to despair, and she continued to use remedies after ready to restore animation; finally she poured a spoonful of brandy (as a case of breath of tea) which we think Father Mathew himself would excuse down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and to many years of distinguished usefulness.

But for it, he had in all probability been buried alive, for the weather was warm, and he already shrouded for his last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not stir a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outburst of grief that followed, and the directions for shrouding him, and the usual preparation in the chamber of death! Desperate, but vain at first, were his efforts to give some token of life—not a muscle could be move. Even despair, and the immediate presence of a fate more appalling probably to the conscious than hell itself, could not rouse his dormant body to perform the slightest of its functions.

At last he heard Mrs. Doddridge call for the brandy, with delight and rapture of love for her which the horror of his situation may easily explain.

He felt that he was saved, and he was saved, and his wife brought him a wreath of flowers that a lady had sent him—for every day.

As he touched them carefully—for he could neither see nor smell them—he seemed to rejoice in the images of the flowers in his mind, for he said repeatedly to Caroline—"My beautiful flowers, my lovely flowers!"

Although his friends sat around his bed, as he imagined it was night, they conversed no longer; he arranged his arms as if preparing for repose, which was to him the repose of death, and soon sunk into a tranquil sleep.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed on the face of her beloved husband.

Otto had retired, and the nephew at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and, at the foot of the bed, with his hands raised to heaven, and deeply moved, he repeated aloud the prayer of his Mosaic faith. It was Emanuel, and next to Otto, the most beloved of Richter's friends.

About six o'clock the physician entered.

Richter yet appeared to sleep; his features became every moment holier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of his wife fell upon it, he remained immovable. At length his respiration became less regular, but his features always calm, more heavenly. A slight convulsion passed over the face; the physician cried out, "That is death!" and all was quiet. The spirit had departed!

All sank, praying, upon their knees. This moment, that raised them above the earth with the departing spirit, admitted of no tears.

"Thus Richter went from the earth, great and holy as a poet, greater and holier as a man!"

Last Moments of Richter.

Noon had by this time arrived. Richter, thinking it was night, said—"it was time to go to rest!" and wished to retire. He was wheeled into his sleeping apartment, and all was arranged as if for repose; a small table near his bed, with a glass of water, and two watches, a common one and a repeater.

His wife now brought him a wreath of flowers that a lady had sent him—for every day.

As he touched them carefully—for he could neither see nor smell them—he seemed to rejoice in the images of the flowers in his mind, for he said repeatedly to Caroline—"My beautiful flowers, my lovely flowers!"

Although his friends sat around his bed, as he imagined it was night, they conversed no longer; he arranged his arms as if preparing for repose, which was to him the repose of death, and soon sunk into a tranquil sleep.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed on the face of her beloved husband.

Otto had retired, and the nephew at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and, at the foot of the bed, with his hands raised to heaven, and deeply moved, he repeated aloud the prayer of his Mosaic faith. It was Emanuel, and next to Otto, the most beloved of Richter's friends.

About six o'clock the physician entered.

Richter yet appeared to sleep; his features became every moment holier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of his wife fell upon it, he remained immovable. At length his respiration became less regular, but his features always calm, more heavenly. A slight convulsion passed over the face; the physician cried out, "That is death!" and all was quiet. The spirit had departed!

All sank, praying, upon their knees. This moment, that raised them above the earth with the departing spirit, admitted of no tears.

"Thus Richter went from the earth, great and holy as a poet, greater and holier as a man!"

The Little Girl and her Dog.

A Memphis correspondent of the New Orleans Commercial Times, relates the following beautiful little incident as occurring a short time ago in that city. It seems the city Marshals had been for several days carrying on a crusade against the dogs.

"A little girl playing with two favorite dogs, left them for a few moments, and on her return saw the marshal approaching them in his uniform. By commands and entreaties she succeeded in getting one of them beyond the reach of danger, (inside of a gate,) but was too late to assist the other in effecting his retreat. The marshal had now approached within shooting distance, and took deadly aim at the dog. For one instant the sweet child hesitated, and the contending emotions of personal apprehensions and love for her playmate, were legibly depicted on her beautiful face; it was but for one moment—the next, and with a bound, she had reached her friend, and clapped him round the neck, forming a complete shield to him from the messenger of death, and exclaiming all the time, in the most thrilling accents of supplication, but still with the look of a youthful Pocahontas, 'The marshal brought his gun over to the shoulder, came to the face and marched off, returning to a gentleman, that he would not kill THAT dog for all the mayors and aldermen in creation.'

The Honest Boy.

A gentleman from the country placed his son with a dry-goods merchant in—street. For a time all went well. At length a lady came to the store to purchase a silk dress, and the young man waited on her. The price demanded was agreed to, and he proceeded to fold the goods. He discovered, before he had finished, a flaw in a flounce, and pointing it out to the lady, said, 'Madam, I deem it my duty to tell you there is a fracture in the silk.'

Of course she did not take it.

The merchant overheard the remark, and immediately wrote to the father of the young man to come and take him home; 'for,' said he, 'the will never make a merchant.'

The father, who had ever reproved confidence in his son, was much grieved, and hastened to be informed of his deficiencies.

'Why will he not make a merchant?' asked he.

'Because he has no tact,' was the answer.

'Only a day or two ago, he told a lady who was buying silk of him, that the goods were damaged, and I lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws, it would be foolishness for me to tell them of their existence.'

'And is that all his fault?' asked the parent.

'Yes,' answered the merchant, 'he is very well in other respects.'

'Then I love my son better than ever; and I thank you for telling me of the matter; I will not have him another day in your store for the world.'

For the Bugle.

Peace Convention at Marlborough.

A convention called for the purpose of forming a Western Peace Society, assembled pursuant to previous notice, and organized by calling Dr. John H. Smith, of Mecca, Trumbull county to the chair, and appointing K. G. Thomas, of Marlborough, Stark co., Secretary.

After the object of the meeting was briefly and clearly stated, there was, on motion of S. Brooke, who nominated the above.

On motion of George C. Baker, Samuel Brooke and K. G. Thomas were appointed a committee to prepare the proceedings for publication in the Anti-Slavery Bugle.

Recording Secretary, B. S. Jones, of Salem.

Treasurer, Lewis Morgan, of Marlborough. Managers—James Barnaby, of Salem; Henrietta Marshall, do.; Rebecca Dixon, Columbian; Geo. C. Baker, Garrettsville; Caleb Green, Southington.

The blanks of Corresponding Secretary and Treasurer were filled by a motion of S. Brooke, who nominated the above.

On motion of George C. Baker, Samuel Brooke and K. G. Thomas were appointed a committee to prepare the proceedings for publication in the Anti-Slavery Bugle.

AFTERNOON SESSION.

The president of the Convention being absent, Samuel Brooke was called to the chair.

On a call the resolutions and constitution were read, as well as the names of the officers.